

In regard to the prohibition to use the Alleppy Commercial road for processions, the District Magistrate's report has not yet been received. This matter may be brought to my notice when next I visit Alleppey.

The representation regarding admission of Ezhava students in the schools referred to will receive prompt attention.

144. The future prospects of the Chaliya community in regard to education, industries and public service.

Mr. P. Kesava Perumal (Member, Nominated) represented that the educational facilities of the Chaliya community stood in need of immediate improvement. The large majority of Chaliyas were struggling in poverty, which was at the root of their illiteracy. He therefore prayed that the half-fee concession extended to the members of backward classes be extended to his community. He then spoke on the need for the development of the weaving industry on scientific lines. Since the establishment of the S. M. R. V. Technical Institute at Nagercoil, the weaving industry had been showing signs of improvement, and the Member urged that the members of his caste should be deputed on Government scholarships to study up-to-date methods of weaving at important centres. The Member also represented the necessity for the literate members of his caste being entertained in the public service, a policy which would prove to be an additional impetus to the spread of education amongst the members of his community.

Dewan's reply.—The representation of the Member will be looked into.

145. Some suggestions for the advancement of the Sambavar community.

Mr. M. A. Ratnaswami (Member, Nominated) submitted the following points connected with the advancement of the Sambavar community.

(a) The change of the present name of the community, *viz.*, Pariah into Sambavar.

The Member pointed out that the present race name 'Pariah' was not liked by the community. The caste name of the Pariah was 'Samban,' a contracted form of the term 'Sambavan,' meaning in Tamil the follower and worshipper of the Almighty and Supreme God, the plural being Sambavar. The above derivation had also the support of sage Tiruvalluvar, the crown and glory of the community, who in his work *Gnanavettiyan* declared that he was a Sambavan by race, and the term 'Sambavan' was conferred as a title of honor on some leading members of the Valluvar or priestly section of the community by a former Maha Raja of Travancore. It was the object of the leaders of the community at present to make the Government and the public at large to recognise their own ancient name *viz.*, "Sambavan" as the race name of the community. The Member therefore prayed that the Government might be pleased to pass orders for the Pariah community being recognised by its own ancient tribal title *viz.*, Sambavar, by all the departments of Government, as the community had lost much in public estimation by its present caste name.

(b) Provision of approach roads, wells and foot bridges.

The majority of the Sambavars were agriculturists who contributed a great deal towards the prosperity of the State by their labour. Without proper facilities in regard to the provision of approach roads, wells and foot bridges, especially in such localities as Nanjanad, Edanad and Shencottah, the people were put to considerable inconvenience. The Member therefore prayed that Government might be pleased to provide every year lump sums in the P. W. D. and Maramat budgets for the construction of approach roads, foot bridges and wells in the Sambavar villages in the State where such needs were keenly felt.

(c) The acquisition of lands in and about towns and villages for dwelling sites.

In some parts of the State, lands for village sites could be secured by the members of the community only on leasehold tenures. Large areas of lands had poss